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MISCELLANEOUS NOTES.

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The prophet Isaiah (x., 8) makes the Assyrian king say, **הֲלֹא שָׂרִי יַחֲדָו**. **מְלָכִים**. I do not know that attention has been called to the reference which is here made to the difference of usage of the related Hebrew and Assyrian, in the words for "king" and "prince." The Hebrew **מֶלֶךְ** has the signification of the Assyrian *šar*, and, *vice versa*, Assyrian *malaku* corresponds in sense to Hebrew **שָׂר**. The prophet plays upon this difference of use.

Amos i., 6—Gaza is to be punished **עַל־הַגָּלוּתָם נָלוּת שְׁלָמָה**. Gesenius, *Handwörterbuch*, 9th edition, would render this "because they took captive," *die gefangenen in voller Zahl*. The LXX. explain **נָלוּת שְׁלָמָה** by *αἰχμαλωσίαν τοῦ Σαλωμών*. The translation of the LXX. makes no sense, but suggests a change of pointing for the Hebrew which makes an unintelligible passage intelligible, viz., **נָלוּת שְׁלָמָה**. What the prophet seems to mean is, that Gaza is to be punished for its breach of a professedly friendly relation, in kidnapping Hebrews to be sold as slaves. It means "because they carried captive them who were at peace." The same meaning belongs to the phrase in the 9th verse, where Tyre is guilty of the same crime. Perhaps it is not necessary to change the pointing of **שְׁלָמָה** in order to justify such a rendering. A glance at **שָׁלוֹם** and **שָׁלָם** in a Hebrew lexicon will show any one that, at least according to our Massoretic pointing, the two words have been somewhat confused in use. So, in our English Bibles, at Gen. xxxiii., 18, we read, "And Jacob came to Shalem, a city of Shechem," where the real sense is, "And Jacob came in peace to the city of Shechem." At Mic. ii., 8, it has been suggested that we should read **שְׁלָמָה** for **שָׁלָמָה** (cf. Smith, *Prophets of Israel*, p. 427).

Isa. xi., 15.—The sense of this verse seems to be, "As Jehovah laid under the ban the tongue of the Egyptian sea; so will he wave his hand against the Euphrates with a blast of his breath, and smite it into seven rivulets, and make a way for sandaled feet." The comparison throughout the passage is one of the past and the future. The rescue from Egypt is made the text of a promise of rescue from Assyrian bondage. This comparison is carried so far that, in imitation of the Song of the Sea, (Exod. xv.) we have here (Isa. xii.) a similar song to be sung after the new deliverance, Isa. xii., 2 even being quoted partly from Exod. xv., 2.

Amos v., 25-27.—The use of tenses and conjunctions, as also the connection of thought, in this passage, seems to me to be the same as in the passage from Isaiah just quoted. "Sacrifices and meat offerings ye offered unto me in the wilderness forty years, O house of Israel; so shall ye take up Sikkuth, your king, and Kiun, your star-god, your images which ye made for yourselves, and I will carry you captive beyond Damascus." The wandering out of captivity in the past is compared with the wandering into it in the future; the worship of the true God

in the past, with that of idols in the future. In the translation of the passage I have transposed **צְלִמֵיכֶם**, as suggested by Professor Schrader (KAT. 442) to a position after **אֱלֹהֵיכֶם**. He would point **סְכוּת** and **בֵּינָן**, explaining the former as *Sak-kut*, a Sumerian-Akkadian name of Adar, and the latter as the Assyrian *Ka-a-i-v-a-nu*, or Saturn, making them thus nearly identical. The former name reminds us involuntarily of **סְכוּת בְּנוֹת** of 2 Kgs. XVIII., 30, which latter Mr. Budge says is the god *Zarpanituv*.

Isa. VII., 14.—The best commentary to this passage is, it seems to me, Mic. IV., 10. In the latter passage, the Daughter of Zion is in travail with the birth of a purified remnant. The capture of Jerusalem itself is represented as part of the throes of labor. "Writhe and twist, Daughter of Zion, like one that giveth birth; for now shalt thou go out of the city and dwell in the field." In Isa. VIII., 8, 11, **עֲמָנוּ אֵל** seems to be used to indicate the purified remnant which shall still remain after the Assyrian river has overflowed the land, against which no counsel or might of the foe shall prevail, because it is a god-with-us. In Isa. VII., 14, in spite of the very unusual word used, **הָעֵלְמָה**, I believe that the **בֶּת-צִיּוֹן** is spoken of. She is pregnant with the **עֲמָנוּ אֵל**, the purified remnant, and in the distress that is at hand the prophet sees the pangs of birth. It is quite possible that we owe the unusual word here used, **הָעֵלְמָה**, to the unoriginal form in which the prophecy has been preserved to us, as a mere abstract put into shape apparently by some one other than the prophet, at some period posterior to the events recorded. On the other hand, it is quite possible that the LXX., ἡ παρθένος, may represent the original reading; so that we should substitute, in the Hebrew, **הַבְּתוּלָה** for **הָעֵלְמָה**. This would be the natural word to use with reference to the Daughter of Zion (cf. Jer. XVIII., 13; XXXI., 4, 21; Amos V., 2). Is it possible that we have in the Hebrew a doctrinally modified text, the LXX. testifying to the true original? The Targum of Jonathan, usually so free in its use of **מְשִׁיחָא**, even in Isa. LIII., gives no hint, of a Messianic character, of the prophecy in Isa. VII., 14, nor, where **עֲמָנוּ אֵל** is again used, in Isa. VIII., 8, 11.